

AN  
HUMBLE ACKNOWLEDGMENT  
OF  
HIS MAJESTIE'S  
INCOMPARABLE GRACE,  
EXPRESSED  
In HIS PROCLAMATION  
OF  
PARDON.

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*London, Printed in the Year, 1660.*

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Expressed in HIS  
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May it please Your most Excellent Majesty,



When I read Your most Gracious Declaration, since verified by a further Confirmation of the Pardon therein promised, my mind was rapt into a Contemplation of that Divine Mystery, which reveal'd it self to the amaz'd world, when the All-glorious Spirit of Forgiveness descended from Heaven, and stood between Apostasie and Hell.

After it was certainly known that the World was turn'd Rebel, one would have thought that nothing was now to be expected, that but the *Chaos* should re-mand the Creation, and that the abus'd Creator having dissolv'd the amicable League of different Principles, should have destroy'd the Order of the wel-form'd Universe, by the Mortall Clashings of Unchain'd Contrarieties: What could one imagin, but that suddenly God should have extinguish'd the Sun, Unhing'd the Heavens, or have open'd the Doors of his Treasures of Water, and made the disimprison'd Sea revenge the Abuses which were offer'd to him



upon dry Land; or else that he should have burn'd and drown'd the Earth both at once by raining down showres of Fire from Heaven?

But beyond all Humane thought, and quite contrary to the Worlds Demerit, the Divine Mercy, which lay as a Reserve in Gods Bosom to save trembling Sinners from deserv'd Ruine; came forth, and in the midst of that black cloud, condens'd with Disobedience and Horrour, which inveloped the despairing World, painted a Mysterious Rainbow, and adorn'd it with most Illustrious Rayes of Forgiveness.

When men beheld this light with dazell'd eyes, they wondred what wrong'd Divinity meant, that it did not immediately Equal the Unreasonableness of Sin with due Proportions of Just Misery. But as that was a hard Task, (for afflicted man could never have made amends for his offence, though he had been tormented with all Instances of Punishment.) So it was as Unpleasant to the Nature of Incrated Goodness, and Unsuitable to the Design of Infinite Wisdom. God had a Mind to let us see that he did not make the World in hopes to gain any thing by it; for he was content when he seem'd to lose by it. He show'd the Glories of the Deity, which were yet conceal'd, though men had affronted what they had seen, and took the first occasion to let them know, that He which made them good, and commanded them to continue such, could also Pardon them when they had made themselves evil.

The Angels did not know that God could forgive so much, but yet fell down before his Throne in Wonder and Silence, when they saw that instead of the Astonishments of dreadful Revenge, in which it was just for him to have appear'd, he amaz'd self-condemned Men with the Glories

Glories of unexpected Grace; and having stopt the mouth of gaping Hell, struck sinners onely into the humble Depths of hopeful Repentance, and with a gentle Voice pronounc'd a Pardon in these great Words, *The Meek Lamb of God shall be a Mercifull Propitiation for the offences of Wolves.*

Sir, I hope you will amongst other faults pardon me that I have continued my speech so long upon this Subject, since it is the Original Exemplar according to which you have drawn that most excellent Copy, which all the World admires. The Tentations which you have vanquish'd, have witness'd the constancy of your Religion, and the Actions you have perform'd do plainly show, not only how truly you love the God whom you worship, but also how much you judge what he hath done worthy of your highest imitation. Whilst you have singl'd out for more special Examples Clemency and Goodness, you have discover'd the Height of a Princely Mind, and taught all the World wherein chiefly God would be resembled by his Vice-gerents. You knew well that, as he said, *Primus est Deorum Cultus, Deos credere: Deinde reddere illis Majestatem suam, reddere Bonitatem, sine qua nulla Majestas est.* Your wisdom told you, that you could not by any other means so fully ascribe Majesty unto God, nor adore his awful Goodness in more humble Prostrations, then by Commanding Your own, and others Anger to permit You to imitate the most Merciful Deity. If we had not offended, the World had never known how much you could pardon; and by taking this fair opportunity, you have shown us that you knew the infinite value of any occasion, by which you might appear like unto God.

What strange Pictures of your Majesty did we receive from beyond Sea, drawn by such, who, to deprive you of  
your

your Subjects Love, made You an Object of Terrour with dismal Characters? Just as the Indian Priests disguised their Pagan God with an unmerciful shape, and made him frightful with sharp Teeth and crooked Claws, that they might make a profitable use of his Worshippers Fears. Your Majesty hath destroy'd that Malicious Policy with Your Presence, and disabus'd those who would not have err'd in their thoughts concerning You, but that they were seduc'd by Misrepresentations, which God and Time have mercifully taken off. You have made those which were terrified into a desire of Your Absence to lay aside their feares, and to rejoyce and give thanks for Your happy Return.

Your Subjects, that is, one part of them, forc'd from You by themselves, were at last affraid of forreign Arms, for they could not but think that God would send Aliens to chastise such unworthy Natives. But how much were we mistaken both as to the Method of Providence and Your Majesties Condition? God would not have You beholden to Strangers for the possession of that which he had given You, nor put You to the trouble of fighting any more for Your Right. Who would not, who did not gladly yield to a Prince that desired only to Conquer by Love? We are reduc'd to our Obedience by such admirable Motives, that we know not which we should express first, Repentance or Admiration. You love those which had abandon'd You, and when a sore wound was made upon us by Disobedience, You have shewn the all-conquering Skil of Love, and heal'd it without a Scar. The Offenders confess'd that their Crimes needed an Expiation, but Your Pity chose rather the Teares of Penitents, then the Bloud of Sinners. Indignation hath no Acceptance in the calm brest of our Prince. Those Royal Perfections



fections which dwell there, can spare no room for such a  
 mean Passion as Revengefulness. *Asperis incultisque so-  
 lum Regionibus diutius haerent Nives.* You have given  
 Cruelty leave to fall into the Pit of Devils. You soon  
 discern'd Implacableness to be no excellent Quality, be-  
 cause You could not find it in Gods Nature, and have  
 told those sinners which believe otherwise, that they must  
 needs be assured of their own Damnation. You have con-  
 demn'd the Excuses of Malicious Hypocrites, and declar'd  
 the Insufficiency of their weak Pleas, who think them-  
 selves justified in taking Revenge by alleging that none  
 can forgive. Who dare be so foolish as to think so, that  
 hath but heard what You have done? What hath any  
 man to forgive in Comparison of Your Wrongs? What  
 Multitudes of Sins have You cover'd with Love, and bu-  
 ried in Pardon? This Incomparable Amnesty shall be  
 had in glorious Remembrance to Eternal Ages. God was  
 willing to repair Your Honour, and when the Means was  
 in Your choice, You took the best. As Heaven had done  
 before, You departed from Your Right, lest the Execu-  
 tion of rigorous Punishment should leave none to return  
 to their Duty, and that those which saw themselves  
 so mercifully spar'd, might repent more heartily. Who  
 will not be sorry that they have so long offended one that  
 is now as ready to forgive, as he was alwaies unwilling to  
 do wrong? Who will now despair since You have enga-  
 ged Your Clemency by a gracious Promise, and have sa-  
 tisfied us concerning our Condition, if we be resolv'd  
 concerning our own behaviour, and assured Your future  
 Favour to all, but such as will be unworthy of it. You  
 have so far restor'd Your People to Serene joyes, that  
 nothing can grieve them now, but the remembrance of  
 those faults, which You have forgotten; neither can  
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they dislike any thing in these happy Accidents, but that  
Your Unparallel'd Goodness hath Undone the Choice  
of Vertue in their future Obedience, having made it im-  
possible to all Ingenuity to Sin again.

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*FINIS.*

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